اسلام میں رزق حلال کی اہمیت

THE IMPORTANCE OF LAWFULL EARNING IN ISLAM

By:

Allama Abdul Mubeen Nomani Quadri Misbahi

Translated By:

Mohammad Zainul Abedin Misbahi



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بسم الله الرّحمٰن الرّحیم

TRANSLATOR'S WORDS

All praises belong to Allah, the lord of the worlds who created all creatures and who has given us the light of Islam. May peace and blessing be upon the beloved Prophet Mohammadﷺof Allah and his family, companions and all great Scholars of this Ummah.

This book"اسلام میں رزق حلال کی اہمیت"is very important for everyone. The author of this book is respectable Allama Mohammad Abdul MubeenNomaniMisbahi who is the great Scholar of this Ummah.

I was considering to bring a writing in the period of "عرس حافظ ملّت"because the students of JamiaAshrafia bring their writings when they reach in the class of Fazilat last year. So I met to respectable Allama Abdul MubeenNomani about it. He advised me to translate this book although I was not able to this difficult work. With the grace of Allah I have completed this

translation within few days.

I pray for respectable Allama Abdul MubeenNomani that may Allah provide him good retaliation.

My parents who suffered themselves to teach me. They forsook their rests for me. They managed the wealth for my education. They consider every times for my best life. May Allah give them a long and good life.

- I am very thankful and grateful of my respectable teachers Mohammad AfzalHussain and Mohammad ZubairAlamAzizi. Inspite of their busy life who verified and proofread this book and made it good. I bless for them that may Allah prosper both a healthy life and virtue in the next world.
- I would like to thank Mohammad Ali RazaMisbahi (Dewghar) who helped me in the publication of this book and managed the expenditure of publication. And Mohammad HasanRazaMisbahi (Araria) who composed this book and spared many rupees to spend for me.
- It will be a great injustice if I forget those friends Mohammad ZabdulHaqueMisbahi(Sahibganj) Mohammad Sultan Ahmad Misbahi(Uttar Dinajpur)AbdulMajidMisbahi(Gaya)and Mohammad Dilshad Ahmad Misbahi (Dewghar) who advised me in every step of this work.

Finally I thank all those who take part in the publication of this book from any way.

I have done my best to complete this translation, the error if any, please inform me with grace it will be notifiedان شاءاللہin the next edition. I pray to Allah the Almighty that He accepts this brief effort and make it a means of my absolution in the next world

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BEST WISHES

بسم اللہ الرحمٰن الرحیم
نحمدہ و نصلّی علیٰ رسولہ الکریم وآلہ وصحبہ اجمعین

My dear Mawlana Mohammad ZainulAbedinMisbahi has transfered my book "اسلام میں رزق حلال کی اہمیت"into English language. This thing is the reason of pleasure for me, I am a well-wisher that may Allah the Almighty accept this service of dear Mohammad ZainulAbedinMisbahi and give grace of the increase religious service and grant promotion in knowledge and deed.

آمین بجاہ سیّد المرسلین علیہ وآلہ وصحبہ الصلوٰۃ والسّلام.

The matter of lawful earnings is very important in this modern age. Now-a-days the goal of mostly people only to earn the money either lawful or unlawful —while to get the lawful food, and to avoid from unlawful earnings are necessary—Today the muslims seeing Kuffar, Mushrekeen, Yahood, Nasara or other nations that they earn the money blindly and improve, our muslim brothers are also striving to compete them. While the muslims should act onthe command of the Almighty Allah and the prophet Mohammadﷺ, and they should walk on the orders of the religious and

Shariaah and they should distinguish between lawful and unlawful, they should not see towards other religious and think about an account of the next world, fear from Allah, have the fear of the hell in the heart, remove the love of the world and the property from the wisdom, mind and heart, because the secret of success and victory are available in it.

Send under surweiuance book to the hands of people more and more so that both purposes writing and publication could be complete, AimmahHazraat should make listen to read these subjects in the speech of Jumuah then it will be profitable, otherwise now-a-days the attention and inclination has become less towards books— Due to there is an easy way to send the religious subjects to public— I request to the Islamic brothers that they take part in the publication of this book and be rightful of virtue.

Allama Mohammad Abdul Mubeen NomaniQuadri

Al-Majma-ul-IslamiMubarakpurAzamgarh (U.P)

14th Feb-2015

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوٰة والسلام علیٰ محمد وآله واصحابه اجمعين.

THE IMPORTANCE OF LAWFUL EARNINGS

It is an acceptable fact that Islam is such a complete principle of life and its existence that does not desert its followers in any phase of life, free to pass their lives as they wish and there is no interrogation to them for that; instead it leads so completely, to the persons who take shelter in its lap, that to work against it any phase of life becomes thecause of insult and loss.

On one hand Islam teaches the Muslims about the fundamentals of worship and devotion, it also offers a system and rule for earning and searching livelihood on the other .So that the permissible livelihood can be got, according to its norms. Since the permissible livelihood has such strong importance that after becoming

Muslim, in spite of doing all the prayers in Islam, any act of a Muslim will not be accepted in the court of Almighty Allah as long as his livelihood is not permissible in Islam. Islam is a clean and pure religion. It prevents the Muslims from all types of bad acts and it also forbids the Muslim from all type of impermissible livelihood and so the manner and mind become according to food which one eats.

EMPHASIS OF PERMISSIBLE FOOD IN THE HOLY QURAN

The Holy Quran has stressed very much an earning the legal food because the illegal and legal are only the fountains of the good and bad because the good is created with legal and pleasure while the illegal and corrupt is the cursory reason of evil and mischief. Therefore the importance of legal food is declared in the light of the verses of the Holy Quran.

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا وَّ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۶۸﴾[1]

(1)-Surah Baqra, Verse-168

O, Mankind! Eat whatever is in the earth, lawful clean and follow not the steps of the Devil, no about, he is your open enemy. (1)

In this verse Allah has given an order to the people to eat lawful and pure and has stressed to avoid the unlawful and dirty things, because the food affects the morality and action very much, lawful food creates polish in the heart while unlawful food brings darkness in the heart. That is why selection lawful occupation for pure food has declared equal to the worship of Allah.

Allah says in this Sura-e-Baqra.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ اشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ (3)

O, believers! Eat our good things provided to you, and be grateful to Allah, if it is He whom you worship. (4)

In the first verse the address was general, and in this verse the believers are told to eat lawful and clean with the gratitude. It means not to forget after using the food of Allah and His boon because gratitude of boon is the reason excesses of boon, and the boons are seized by in gratitude or creates loss in them or their spiritual effects and blessings are finished. Listen carefully that the gratitude is applicable only to lawful and clean food, the gratitude is not applicable to

(1)-Kanz-ul-Iman(translation of Quran)
(3)-Surah Baqra, Verse-172
(4)-Kanz-ul-Iman(translation of Quran)

unlawful and corrupt but also sometimes it becomes like infidelity.

Therefore to be grateful heartedly is necessary on getting every boon and to express gratitude by tongue is also desirable, due to we should say اَلْحَمْدُلِلّٰهِ when we eat or drink water or get any boon, and should say those blessing whom mention in Ahadis.

In a hadis, HazratAnassays that the Prophet Mohammad ﷺ said, "Undoubtedly Allah becomes happy with the people on this matter whenever they eat or drink they praise Him, it means he should say اَلْحَمْدُلِلّٰهِ." [2]

In the Surah Maidah, Allah says,

وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّ اتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾ [3]

And eat what Allah has provided you lawful and pure. And fear Allah in whom you believe. [4]

In this verse the address is also to the believers that eat only good and pure things and avoid from unlawful, and fear from Allah, as it were only by eating lawful, the wealth of the fearfulness from Allah can be got, the person who eats unlawful food, he is deprived of piety and the fearfulness of Allah.

The second indication is that eat lawful and put the fearfulness of Allah in your heart so that you can be saved from unlawful in future, otherwise if you eat

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(2)-ReyazusSaleheen, page-76
(3)-Surah Maidah, verse-88
(4)-Kanz-ul-Iman(translation of Quran)

unlawful things in carelessly and fearlessly, it is possible that the devil may mislead you and by creating the wish of unlawful, he may prevent you from the lawful. It means be afraid of Allah about the decay of boon after getting the boon of Allah, lest this boon should be snatched away by being careless and ungrateful because the lawful food is also the greatest boon of Allah that without it the spirituality and worship cannot be accepted as it is clear from the verses given below in which there is the stress on eating the pure food before doing any good deed. Allah says:

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صٰلِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ [2]

O, Messengers, eat pure things and do good deeds. I know your deeds.[3]

In this verse Allah has ordered to His Messengers about pure things and has placed good deeds and worships below it, because the interest comes in worships by the use of lawful things and the worship gets the honour of acceptance from the court of Allah the Almighty.

The Prophets are innocent, so the meaning of stress to them about lawful and pure things, probably is that the general Muslims get a lesson from that when Allah has given an order to the Prophets about pure things,

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(2)-Surah Mominoon, Verse-51
(3)-Kanz-ul-Iman(translation of Quran)

how much its importance for the common man will be. Those liars mystic also should get lesson by the mischief of devil who think themselves free from the law of religion (Shariah), and do as they like and eat as they wish. When the order of shara is told them, they simply say that we are Ahl-e-Tariqat. These orders are for the Ahl-e-Shariah. This is entirely opened deviation and the deception of the devil from the right path, and more near to infidelity, اَلعَیَاذ بِاللّٰہِ. This verse said that, when order of good deed and getting of lawful and pure food is for the Prophets, then the friends of Allah laying any status how can they be an exception to these orders of Shariat.

كُلُوْا مِنْ طَیِّبٰتِ مَا رَزَقْنٰكُمْ وَ لَا تَطْغَوْا فِیْهِ فَیَحِلَّ عَلَیْكُمْ غَضَبِیْ ۚ وَ مَنْ یَّحْلِلْ عَلَیْهِ غَضَبِیْ فَقَدْ هَوٰى(1)

Eat what we provided you of pure things and exceed not therein that my anger may descend on you and he whom my anger descends falls down.(2)

In this verse Allah said also this about the order of pure thing that, do not go beyond the limit about the lawful and clean food of Allah, that is to say do not spend uselessly, do not eat more than need, and do not boast on the favors of Allah but be grateful to Allah (Razzaq), do not show your proud before others because of wealth. Do not save like this, that the needy

(1)-Surah Taha, Verse-81
(2)-Kanz-ul-Iman(translation of Quran)

may be hungry and leaving the needy hungry, you sleep satisfied and comfortably, do not waste the food knowingly, this or this type of sin which are created by wealth, do not undertake them. That these are deviation from the limit otherwise the curse of Allah will reveal and on whom the curse of Allah reveals his end became bad and he fell into the well of destruction. The people who do not value the food of Allah and use excesses in it, and they think that they have earned the food, therefore they have the right to spend as they wish either lawful or unlawfully and nobody will question and they forget Allah who is the only provider of daily bread; they should also learn a lesson. This method and thought is cursory non Islamic and the reason of destruction.

اَلعَیَاذ بِاللّٰہِ مِن غَضبه وعقابه وشرعباده.

فَكُلُوۡا مِمَّا رَزَقَكُمُ اللّٰہُ حَلٰلًا طَیِّبًا ۪ وَّ اشۡکُرُوۡا نِعۡمَتَ اللّٰہِ اِنۡ کُنۡتُمۡ اِیَّاہُ تَعۡبُدُوۡنَ[1]

Then eat out of the provisions of Allah lawful and clean and be thankful of the blessing of Allah if you worship Him.[2]

The theme of verse no-172 of SuraBaqra is also similar to it. But difference is that the address is for Muslims in that verse, and in this verse the address is

(1)-Surah Al-Nahal, verse-114
(2)-Kanz-ul-Iman(translation of Quran)

for BaniIsrail which is the proof of this statement that the order of lawful and pure things has so much importance that, this order was also for the ancient nations, therefore there is further a lesson of warning and stress on action in it for the people of Islam.

Islam has stressed the aims very much, and has blamed frugality. But it is not such that Islam has given freedom in the matter of aims that, give aims from any kind of wealth. Because Allah is pure and He accepts only pure things; that is why He orders the people to give aims only from lawful earnings. Allah the Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ(2)

O believers! Give something of your pure earnings and what we produce from the earth for you.(3)

In this verse the virtue of agriculture has been also proved by

وَمِمَّآاَخرَجنَالَكُم and that which comes out from field, is generally pure and clean while there is big risk of unlawful things in business etc. Therefore there is a limitation of pure things with the searching of livelihood and the order of making sacrifice from crop is general.

(2)-Surah Baqra, verse-267
(3)-Kanz-ul-Iman(translation of Quran)

In the above-mentioned verse there is only the order of spending pure and good things, because Allah accepts only lawful and pure. In Hadis it is stated that Allah is pure and He accepts only pure things.(1)

Therefore to spend unlawful property in His way is deprived of virtue and also sin.

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَیِّبًا ۖ٘ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ (2)

Then eat of what you have obtained as spoil of war, lawful and pure, and remain fearing Allah. Verily Allah is Forgiving, Merciful.(3)

In this verse, the wealth which is obtained in war from the impiouses is told lawful, pure and besides it, it is ordered that go on fearing from Allah, lest you should fall into any guilt in future. You can do opposite of Shariah in eating and drinking or you can fall in the greed of wealth.

فَبِظُلْمٍ مِّنَ الَّذِیْنَ هَادُوْا حَرَّمْنَا عَلَیْهِمْ طَیِّبٰتٍ اُحِلَّتْ لَهُمْ وَ بِصَدِّهِمْ عَنْ
سَبِیْلِ اللّٰهِ كَثِیْرًاۙ وَّ اَخْذِهِمُ الرِّبٰوا وَ قَدْ نُهُوْا عَنْهُ وَ اَكْلِهِمْ اَمْوٰلَ النَّاسِ بِالْبٰطِلِ (4)

Then on account of great injustice of the Jews, we made unlawful for them some of those pure things that were lawful for them, and because of that they kept away many from the way of Allah?

(1)-Daremi(درامی)
(2)-Surah Anfal, verse-69
(3)-Kanz-ul-Iman(translation of Quran)
(4)-Surah al-Nisa, verse-160,161

And because they took usury where as they were prohibited from it, and they consumed people's wealth unjustly.[1]

In this nice verse, Allah has mentioned those bad deeds of Jews by which, many pure things are declared unlawful for them as a punishment, and they are debarred from many good things by which, they used to get benefit freely the factors responsible are on follows−

1) To torture people.
2) To prevent the people from the way of Allah and the religious.
3) To take interest on money.
4) To eat the property of other people unjustly.

In this the fourth great reason is to eat the property of the people unjustly. By this, it is clear that to eat the wealth of the people unjustly is the reason of the curse of Allah, and people may be debarred from many good things because of it.

(1)-Kanz-ul-Iman(translation of Quran)

EMPHASIS ON THE AVOIDANCE OF UNLAWFUL FOOD IN THE HOLY QURAN

In the Holy Quran, where the emphasis of earning lawful food is available everywhere in different mode, there is the strict restriction in many verses on earning the goods which have been got by unlawful and unjust method; so some verses are mentioned below Allah says:

وَلَا تَاْكُلُوْٓا اَمْوٰلَكُمْ بَيْنَكُمْ بِالْبٰطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا
مِّنْ اَمْوٰلِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ [1]

And do not eat up unjustly the property of each other among yourselves and nor convey their cases to the authorities for the devouring unlawfully some portion of the property of the people knowingly.[2]

In this verse, to eat the property of anyone has been declared unlawful and unjust, either by robbing or seizing or stealing or gambling or unlawful showing or unlawful working or exchanging the unlawful things or false evidence or by back biting, these are prohibited and unlawful.

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(1)-Surah Baqra, verse-188
(2)-Kanz-ul-Iman(translation of Quran)

From this verse, it is also clear that to earn the property with unlawful cases to get the property by it, this is also illegal and sin. In the same condition to affect the authorities and to give a bride to them for getting profit is also unlawful. Those people who convey the cases to the authorities should put their eyes on the order of this verse.(1)

DO NOT EAT THE PROPERTY OF ORPHANS

وَاٰتُوا الْيَتٰمٰۤى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۠ وَلَا تَاْكُلُوْۤا اَمْوَالَهُمْ
اِلٰۤى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا(2)

And give the orphans their property and do not exchange dirty for the clean and consume not their property mixing it with your property. Undoubtedly, it is a great sin.(3)

That is to say that your property which is lawful and pure, do not exchange your property with their property by mixing each other it is unlawful for you. This is in the form, when there is profit for you and loss for orphan, otherwise if you exchange the property

(1)-Khaza-e-nul-Irfan
(2)-Surah Al-Nisa, verse-2
(3)-Kanz-ul-Iman(translation of Quran)

in such form that your purpose is to profit the orphan, and then there is no objection.

For example, the property of an orphan is about to be ruined, then your property which is not about to be ruined, protects that property in the place of his property, and then it is lawful.

It has been proved by وَلَا تَاكُلُوا الخ that to eat the property of orphans mixing with the property of self is sin, then how a big sin it will be to take the property of an orphan to spend on oneself.

By this, it is known that you can give gift to the orphan but you cannot take gift from him (that the minor has no possession in his property).

By this it is known that when a dead man left the underage children, then to spend his bequest, without dividing, besides his necessaries, in other good works is unlawful.

The order for the expenses commencement (Fateha), the third day after death (tija), charity etc. is also the same. Therefore when the same chance will come then the major heir can do the work of Fateha and spend virtues on the dead with their shares, after separating the share of the minor .So that the sin of expenditure would not be incumbent in the property of the minor and the orphan. The Holy Quran has strictly prohibited it.

If any person gets the orphan boy or girl, married

by their property, there is also the same order that the property which will be spend on the unnecessary expenses and customs, the sin of that will be upon that person who gets them married. Yes, if any person gets them married with self-property, he can spend as he wishes according to the Shariat; this is lawful.

In the above-mentioned verse, eating the property of an orphan is prohibited. Now going near the property of an orphan is also being prohibited which is more pressed and eloquent.

Allah the Almighty says:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ[1]

And approach not the property of the orphan, but by a way which is best, until he reaches his maturity and fulfill the promise; undoubtedly the promise is to be questioned of.[2]

And that is the right way by which it is lawful to go near the property of an orphan, to protect the property of the orphan and supply the means of development by business, if you could. This question is also memorable that to send a minor or orphan or any minor child for water and to use it is not lawful, because he has become its owner, and the expenditure is not lawful in

(1)-Surah BaniIsrail, verse-34
(2)-Kanz-ul-Iman(translation of Quran)

the right of a minor, and if he bequeath, it is also not right. Because there is no permission to give gift or present to others for the minor according to the Shariah, yes, if anyone put his water on any place and send for it so there is no objection.

You should have guessed by the verses of the Holy Quran, about eating the lawful, that how much the Holy Quran has stressed the lawful food and it has presented this statement again and again in different methods.

Now the importance of lawful eating has been stated in the light of tradition (Ahadis -e- karima)

Ahadees (traditions)

Hazrat-e-Abu Hurairarelatedthe command of prophet Mohammadﷺ

اِنّ الله طَيِّبٌ لَا يقبل الّا طيّبا و انّ الله امرالمومنين بما امر به المرسلين عليهم الصلوٰة والسّلام فقال(تعالیٰ) يا ايهاالرّسل كلوا من الطيّبات و اعلموا صالحا انّى بما تعملون عليم و قال(تعالیٰ) يا ايهاالّذين اٰمنوا كلوا من طيّبات ما رزقناكم الخ ثم ذكرالرّجل يطيل السّفر اشعث اغبر يمدّ يديه الیٰ السّمآ يا ربّ يا

ربّ و مطعمه حرام و مشربه حرام و ملبسه حرام وغذی بالحرام فانّیٰ یستجاب لذالك(۱)

Undoubtedly, Allah is pure and He accepts only pure things. Allah has ordered to believers about the same things which He gave an order to His prophets. So Allah said,"O, prophets! Eat pure things and do good deed." And said O, believers! Eat what we provided you of pure things and be thankful of Allah, if you are worshiper of Him. Then the beloved Prophet Mohammad ﷺ of Allah mentioned one such person who travels a long journey, thus far his head has become dispersed and his body be covered with dust (then in the same condition of inability and difficulties) he prays with lifting hand towards sky, O, my lord, O, my lord, and condition is that his food is unlawful and his drinking is wrong and his dress is unlawful, his support became by only unlawful food, how can his prayer be accepted in these conditions..

In above-mentioned nice hadis, there is incitement and swelling of good deed and lawful eating, and in the example, such a person has been mentioned who is carrier of more reasons of the consenting of praying, at first in which is the mention of long journey. And it is fact that the blessing of a stranger traveller is more rightful answering in the court of Allah. Because he

(1)-Muslim Shareef, Vol-1, page-326, Farooquia Book Depot.

becomes entirely submission and humility in distance from his birthplace in the condition of hopelessly. Thus a hadis also has supported it which narrator is Hazrat Abu Huraira.

قال رسول اللهﷺثلاث دعوات مستجابات لاشك فيهنّ دعوةالوالدودعوةالمسافرودعوةالمظلوم[1]

The Prophet Mohammadﷺsaid,"There are three blessings which have no doubt to accept." The first one is the blessing of father for son; the second one is the blessing of traveller and third one is the blessing of oppressed.

The second one is the mention of his dispersedly and covering with dust, that tells about his utmost self-abasement, humiliation, violence and embarrassed. And it is also accepted matter that as much as the servant will give the proof of humbles and humility in the court of Allah, exactly that much quick the mercy of Allah will take him in its lap. Allah says about the blessing of answering of restless and embarrassed.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ[2]

Or He who listens to destitute when he calls upon Him and removes the evil and makes you successors in the earth,[1]

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(1)-Mishkat, Kitabud-Dawat, page-195, Majlis-e-BarkatJamiaAshrafiaMubarakpur.
(2)-Surah Al-Namal-27-verse-62.

Thirdly is the mention of lifting hand, it is also the politeness of blessing and one of reasons of its acceptance. As Hazrat Salman is narrator that the Prophet Mohammadﷺ said,

انّ الله تعالیٰ ربکم حیّی کریم یستحی من عبده اذا رفع یدیه ان یردّ هما صفرا(2)

"There is no doubt, that Allah is modest and gracious, when anyone asks Him with lifting hand about anything, that time He feels ashame, to return him empty."

Fourthly, the words of O, lord! O, lord!are mentioned for blessing with perfect way, after bearing in mind the politeness and regulations. And when anyone blesses to Allah, it is His promise that He will accept it. As Allah says,

أُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ(3)

I accept the call of the caller when he calls upon Me.(4)

But in spite of all these politeness and reasons of answering, the thing which is being stoppage in the way of acceptance, that is to be unlawful of his foods, drinking, dresses and the aliments. Then, when the blessings of such person become rejection, then he

گزشتہ صفحہ کا بقیہ حاشیہ

(1)-Kanz-ul-Iman(translation of Quran)
(2)-Mishkat, page-195, Majlis-e-BarkatJamiaAshrafiaMubarakpur.
(3)-Surah Baqra-Verse-186.
(4)-Kanz-ul-Iman(the translation of Quran)

should not hope the acceptance of other deeds in the court of Allah.

The fact is that, to eat unlawful and to dress wrong, and besides it to be bound of fasting and salaah (prayer), then to bless with hope of acceptance to Allah is not worship. But is to show impudence before Allah. Now-a-days mostly muslims are becoming a prey to it. And there is no attention towards this important point. Neither the common people bear in mind something about lawful and unlawful in their economical close pursuit nor it has found the special management of this point in the lives of nobles.

The searching of lawful food is also important fard (divine command), there is the nice command of prophet Mohammadﷺ: To get lawful food is fard after fard. [1]

That is to say such as fasting (ruza) and fard hajj (pilgrimage to Makkah) and sacrifice etc. are worship, in the same condition to choose the means of lawful profession and pure food, miracle, trade business and agriculture etc. for the honour of the next world and making bright and agreeable to Islamic life. Therefore the muslims who will efforts in the searching of lawful after avoiding from unlawful, his worldly life also will

(1)-MishkatShareef, page-242, Majlis-e-BarkatJamiaAshrafiaMubarakpur

be counting in religion. But good intention is condition.

Hazratibn-e-Abbassays, “I got chance to recite nice verse.

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۔ [1]

O, Mankind! Eat of whatever is in earth lawful clean. [2]

In the court of the prophet Mohammadﷺ In the meantime HazratSaadibn-e-Abi-Waqqasstood and requested, O, prophetﷺ! Bless for me that I would bless for what will be accepted. That is to say I can be one whose prayer is accepted by Allah (Mustajabut-Dawat). The prophet Mohammadﷺ said, “O, Saad! Eat lawful and pure food, by means of it you will be Mustajabut-dawat. The oath of that pure nature in whom power is the life of Mohammadﷺ. A man puts morsel of unlawful in his belly, then he has become debarred from acceptance till forty days.”[3]

- And the prophet Mohammadﷺ said, “The person who eats such food which is not mix with unlawful till forty days, then Allah settle his heart with light, and circulate the fountain of Knowledge and cognizance from his heart.”[4]

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(1)-Surah Al-Baqra, verse-168
(2)-Kanz-ul-Iman(the translation of Quran)
(3)-Khaza-e-Nul-Irfan
(4)-Kimia-e-Sa’adat

- And the prophet Mohammadﷺ said, "The person who came out for the searching of lawful food and came back in house at night after tiring because of its searching again and again, when he sleeps, his all sins have been forgiven and when he gets up, then the consent of Allah is being with him."(1)

There are many high commands of the beloved prophet Mohammadﷺ about the temperance from unlawful eating, by which it got the proof of blame of unlawful food and to be great its burden.

- Hazrat Abu Huraira relates the command of the Prophet Mohammadﷺ. The prophet Mohammadﷺ said,

عن النّبیﷺ قال لیاتینّ علی النّاس زمان لا یبالی المرٔ بما اخذالمال امن الحلال ام الحرام(2)

"Urgently one time will come before people that a man will not care anything, the property what he has got, that is lawful or unlawful."

So that according to the command of the prophet Mohammadﷺ that time has come, as it is observation that in this modern age generally the difference of unlawful and lawful has been finished, and as much as the money is increasing exactly that much the people

(1)-Kimia-e-Sa'adat
(2)-BukhariShareef, Vol-1, Page-279, Farooquia Book Depot

are remoting from the rules of shariat and the Islamic regulations.

- The flash which is proceeding from unlawful, that is able to hell. Hazrat Abu Huraira relates the command of the prophet Mohammadﷺ about it. The beloved prophet Mohammadﷺ said,

قال رسول اللهﷺ لا يدخل الجنّة لحم نبت من السحت فكلّ لحم نبت من السّحت كانت النّار اولىٰ به(1)

"That meat which is proceeded from unlawful will not inter in the heaven. Then every meat which is proceeded from unlawful, the fire of hell is more able for it."

- Hazrat Abdullah ibn-e-Omarnarrates that the prophet Mohammadﷺ said,

قال رسول اللهﷺ من اشترىٰ ثوبا بعشرة دراهم فيه و فى ثمنه درهم حرام لم يتقبل الله تعالىٰ له صلوٰة ما كان عليه(2)

"The person who bought any cloth with ten rupees and one of those rupees is unlawful, then as long as that cloth will be upon him; Allah will not accept his salaah."

- Hazrat Abdullah ibn-e-Refa'anarrates to the Prophet Mohammadﷺ,

(1)-MishkatShareef, page-242, Majlis-e-BarkatJamiaAshrafiaMubarakpur
(2)-MishkatShareef, page-243, Majlis-e-BarkatJamiaAshrafiaMubarakpur

التّجّار يحشرون يوم القيامة فجّارا الّا من اتّقىٰ و برّ و صدق[1]

"The merchant will be lifted fornicator and sinner in the day of judgment. But that merchant who worked with abstinence and truth, (he will be with good people)."

- There is one hadith (tradition), the Prophet Mohammadﷺ said, "An angel of Allah is in Baitul-Maqdis. He proclaims every night and day that the person who will eat unlawful, Allah will accept his neither Wajib nor Sunnah."
- The beloved Prophet Mohammadﷺ of Allah said, "One rupee of interest is hardest than that thirty times fornication what any one do in the Islamic faith."
- And the Prophet Mohammadﷺ said, "The person who will earn unlawful and after that will sacrifice, then his sacrifice will not accepted and things which he will leave after dying, those will be travelling expenditure towards hell for him." [2]

(1)-MishkatShareef, page-244, Majlis-e-BarkatJamiaAshrafiaMubarakpur
(2)-Kimia-e-Sa'adat

Narration

Hazrat Malik ibn-e-dinarsays, “Once upon a time hard famine came in BaniIsrail, mostly times people assembled for blessing, wept and beseeched, but it did not be effective. At last the inspiration of Allah came towards their messenger ; tell those famined people that you have gone out for the blessing of rain in such condition, that your body is mixed with dirty, your belly is eaten unlawful and your hands are colored with injustice blood, my outrage became more sharp upon you in such condition. Be off from me, be gone— this incident is a great adviser for the condition of today that the people have made their habits unlawful eating, slaughter, homicide and the injustice and force. When the difficult time comes, then they remember to Allah and bless, how will accept the blessing in such condition. Due to the friends of Allah have put the dependence of ascent and perfection upon only the eating lawful food and speaking true. And for being Maqbuluddua the order of lawful food has given in hadith. A man has become valiant about the undertaking of lie, deceit and dishonesty, generally in

business. He imagines loss in truth which is great deception of respiration. It can be something profitable according to this world, but it is a big harm for the next world. Because the virtue which has been stated about truth and constant merchant in the hadith, and the remuneration which has explained about him, the liar people will wring their hands on the disappointment to it due to some rupees in the Day of Judgment.

Inspect the hadith and its translation below.

عن ابی سعید عن النّبیﷺ قال التّاجر الصّدوق الامین مع النّبیّین والصّدّقین والشهداء[1]

Hazrat Abu Saeed narrated that the Prophet Mohammadﷺ said, "Honest and true merchant will be with Messengers, Siddiqeen-e-Azam (sinceres) and the martyrs of Islam (Shohda-e-Islam)." That is to say (The Day of Judgment).

- The accepted messengerﷺsaid, " The person who does not fear that from where he get property, then Allah also will not care that from where He will put him in the hell."
- The beloved Prophet Mohammadﷺ said, "There are ten parts of worship, nine parts of those are only in searching lawful."

And the Prophet Mohammadﷺ said, "There is the command of Allah, the person who avoid from

(1)-TirmizyShareef, Vol-1, page-145, Majlis-e-BarkatJamiaAshrafiaMubarakpur

unlawful, I feel shame that I take an account to him."[1]

- Hazratibn-e-Abbassays, "Allah will not accept the salaah of that person who has unlawful in his belly."[2]
- Now-a-days many people do pilgrimage to Makkah (hajj) with unlawful earning and think that everything will be pardoned by hajj, they should take lesson to pure hadith that the Prophet Mohammadﷺ said, "The person who does hajj (pilgrimage) with unlawful property, when he says labbaik (here I am), a voice from heaven answer him,

لا لبّيك و لا سعديك و حجك مردود عليك حتّیٰ تردّ ما فى يديك[3]

Neither your labbaik will accept nor your service will be accepted, and hajj is rejected upon your mouth, thus for unlawful property which is available in your grasp, return it's rightful.

- The beloved Prophet Mohammadﷺ said, "The examination of every ummah (adherents) became by someone or other, and the examination of my ummah (adherents) is with property.[4]

The people who earn the property without

(1)-Kimia-e-Sa'adat
(2)-Ahya-ul-Uloom, page-121, Farooquia Book Depot
(3)-FatawaRazwia, Vol-10, page-19
(4)-TirmizyShareef

destinction of unlawful and lawful, they should take lesson by this hadith (tradition). Because the person who gets lawful food with attempt and avoids from unlawful, he is only successful in this examination.

FOREFATHERS AND THE MANAGEMENT OF LAWFUL EARNINGS

The companions of the Prophet Mohammadﷺ had become such guarded and abstinent by means of prosperous meeting of the Prophetﷺ, that to get its example is difficult.

Not only unlawful but also they avoid from doubts. There is the incident of commander of the faithful Abu BakrSiddiquethat his one servant offered milk, he drunk and after drinking it, he knew that the milk was not got by lawful mean; at once he vomited to put finger into his mouth.

The hardness and oppression of it was this much that his life was about to go. (He was about to died). But he did not bear that milk in his stomach. Then requested in the court of Allah, O, my lord! I seek protection to you from the effect of this much milk

which remained in my veins, and also did not come out to vomit.

The commander of the faithful, Hazrat Omar Farooquealso drunk one time the milk to deception, then he vomited like this.

- Hazrat Abdullah ibn-e-Omar said, "If you perform so much salaah that your back be incline and you would keep so many fast that you would become thin and lean like hair, until you would not avoid from unlawful, this fast, salaah will not be profitable something and will not be accepted.
- HazratSufyanSowrysays, "The person who scarifies from unlawful property, he is like that person who washes impure clothes with urine by which the clothes have become more impure."[1]
- Hazrat Yahiya ibn-e-Moaz (son of Moaz) the mercy of Allah be upon him, said, "The worship is the treasury of Allah, the blessing is its key and lawful morsel is the toothes of this key."
- HazratSahalTastary said, "Nobody can reach to fact of belief, but by means of four things."

1) First one is, perform all incumbents (duties) with partiality of Sunnah.
2) Second one is, eat lawful morsel with devotion.
3) Third one is, give up bad works in both condition the outside and inside.

(1)-Kimia-e-Sa'adat

4) Fourth one is, have patience till dying in the same condition. (That is to say, stand firm on the same method till dying)

Further he said that the person who eats unlawful, his whole body reposes in sin either he wish or not. And the person who eats lawful his whole limbs become in devotion, and nice recourses always become his assistant.

- Hazrat Abdullah ibn-e-Mubaraksays, “I like more to return one rupee of doubt to real owner than sacrificing lac rupees.”
- HazratBisharHafitook precautions, the people asked him that from what place you eat, he said, from where people eat, but there is a big difference between that person who eats and weeps and that person who eats and laughes.[1]

That is to say, a man who eats lawful and weeps in fear of doubts and a man who becomes happy to eat without distinguishing of lawful and unlawful, there is deep difference between both.

- HazratFaquihAbul-LaisSamarquandisays, “The person who will be candidate of pure food, he should remember these five speeches.

1) Do not delay in performing of the faraid duties of your worship because of earning, and not fall short in incumbents. (Wajib)

(1)-Ahya-ul-Uloom, page-221,222,224, Farooquia Book Depot

2) Do not hurt anyone of the creature of Allah, in the wheel of earning property.
3) The purpose of earning property should be this, to support yourself and your family and do not make your purpose to collect the property more and more.
4) Do not throw your life in labor for earning money.
5) Do not presume your food in your income, but keep this believe that the food is by Allah, and earning is only the reason and means. [1]

- HazratHuzaifaMarashisaw the people that they are closing pursuit for the first line of salaah, and then he said, “In the same method, surpass and try also for lawful earning.”
- The people investigated to HazratSufyanSowryabout the virtue of first line. Then he said, “At first, see this thing that your incomes are lawful or unlawful. The line of salaah can be last but the food should be lawful.
- HazratYahyaibn-e-MaeenMohaddis says,

المال يذهب حلّه و حرامه يوما و يبقىٰ فى غد آثامه.

“The property becomes lawful or unlawful, one or the other day is about to mortality, but his sin will be remain tomorrow in the Day of Judgment.” (If it is earned by mean of unlawful)

- Hazrat Yusuf ibn-e-Asbadhas commanded- When

(1)-TambihulGhafileen, page-171

the devil sees any worshiper that he is very active in worship, but does not distinguish something about lawful and unlawful in eating and drinking, then the devil says to the other devils that there is no need to mislead him, and give him up. This man as much effort as he could in worship, when his food is unlawful then his any deed is not accepted near Allah.(1)

- Hazrat Imam Ahmad ibn-e-Hambal commands, "To be satisfied on pure lawful which become pure and clean from every kind of doubt and suspect, it is the biggest post of humanity, the people who are able to bear difficulties only they can succeed on this post."

Hazrat Abu Hafs Omar ibn-e-Saleh Al-Tatusi says, "Once upon a time I went to Imam Abu Abdullah Ahmad ibn-e-Hambal and asked that how can be created heart melting, –hearing this he commanded, "The heart. melting can be creat only by lawful eating." After that I went to Ahmad Nasar Bashar ibn-e-Haris and asked him the same question, then he commanded,

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ(2)

Behold, in the remembrance of Allah alone thore is the satisfaction of hearts.(1) (So that he said the melting born in heart by the mention of Allah)

(1)-MukhtasarSha'ab-ul-Iman Lil-Imam AbiJafarQuazuni
(2)-Surah-Arraad-para-13-verse-28.

I requested, "I went to Abdullah Ahmad ibn-e-Hambal then he commanded– "Heart melting can be created only by lawful eating." Then he began to say, "He has said the speech of big address."

Then I came to Abdullah ibn-e-Abil-Hasan and asked him the same question, and then he also recited that above-mentioned verse, after words I mentioned the word of Abu Abdullah Ahmad ibn-e-Hambal, and then he also proposed happiness on it.[2]

- In the time of Hazrat Imam-e-Azam Abu Hanifa, a female goat has stolen, and then he gave up eating mutton till few months lest this mutton should become of that female goat. Allah is great (اللہ اکبر) this caution of the friends of Allah and now-a-days our deeds that we eat anything what we get without any fear, thus for there is also no fear to get opened unlawful. May Allah Confer (grant) His fear and give

divine guidance of abstinence. May Allah accept it.آمین

بشکر کہ جمازہ بمنزل رسید
زورق امید بساحل رسید

گزشتہ صفحہ کا بقیہ حاشیہ

(1)-KanzulIman (The Transletion of Quran)
(2)-Hayatul-Imam Ahmad ibn-e-Hambal-le-Abi Zahra

——Suppliant of blessing——

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